

《華嚴經·入法界品》哲學研讀：handout #6

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《大方廣佛華嚴經·入不思議解脫境界普賢行願品》，唐·般若（Prajña）譯，四十卷，T. 293, vol. 10, pp. 661a-848b. P. L. Vaidya (ed.), *Gaṇḍavyūhasūtra*, Darbhanga: The Mithila Institute, 1960.

5 (http://gretel.sub.uni-goettingen.de/gretel/1_sanskrit/4_rellit/buddh/bsu016_u.htm)

觀自在菩薩、善財童子：菩薩大悲速疾行解脫門（或菩薩大悲行解脫門 mahā-karuṇā-mukhā-vi-lambaṃ nāma bodhisattva-caryā-mukham）

<p>[732c20][毘瑟底羅居士：] 「善男子！於此南方，有山，名補怛洛迦，彼有菩薩，名觀自在。 汝詣彼，問：菩薩云何學菩薩行？修菩薩道？」</p>	<p>[Gv 159][<u>vesthilo nāma grha-patih:</u>] gaccha kula-putra, ayam ihaiva dakṣiṇā-pathe, <u>potalako</u> nāma parvataḥ / tatra <u>avalokitēśvaro</u> nāma bodhisattvaḥ prati-vasati / tam upa-saṃ-kramya, pari-ṛccha - kathaṃ bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam? kathaṃ prati-pattavyam? /</p>
<p>[732c22] 爾時，居士因此指示，即說偈言： 「海上有山·眾寶成，賢聖所居·極清淨，泉流縈帶·為嚴飾，華林果樹·滿其中。 最勝勇猛·利眾生，觀自在尊·於此住。汝應往問·佛功德。彼當為汝·廣宣說。」</p>	<p>tasyāṃ velāyāṃ, ime gāthe abhāṣata – gaccho hi sūdhana śirī-jala-rāja-madhye giri-rāja-potalaki śobhani sūra-bhāge / ratnāmayaṃ taru-varaṃ kusumābhi-kīrṇam udyāna-puṣkiriṇi-pra-sravaṇōpapetam // 1 // tasmimś ca parvata-vare viharāti dhīro <u>avalokitēśvaru</u> vidū jagato hitāya / taṃ gaccha ṛccha sudhanā guṇa nāyakānāṃ deśiṣyate vi-pula-śobhi naya-pra-veśam // 2 //</p>
<p>[732c28] 時，善財童子禮居士足，遶無數匝，慇懃瞻仰，辭退而去。</p>	<p>atha khalu, <u>su-dhanah śresthi-dārako vesthilasya grha-pateh</u> pādaḥ śirasābhi-vandya, <u>vesthilaṃ grha-patim</u> an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya, punaḥ punar ava-lokya, <u>vesthilasya grha-pater</u> antikāt prakrāntaḥ // 27 //</p>
<p>[733a01] 爾時，善財童子蒙居士教，隨順思惟，一心正念，入彼菩薩深信解藏，得彼菩薩能隨念力，憶彼諸佛出現次第，見彼諸佛</p>	<p>[Gv 159] 30 Avalokitēśvaraḥ / atha khalu, <u>su-dhanah śresthi-dārako vesthilasya grha-pater</u> anu-śāsanīm anu-vicintayan, <u>taṃ bodhisattvādhi-mukti-kośaṃ</u> ni-gamayan, <u>tad-bodhisattvānu-smṛti-balam</u> anu-smaran, taṃ buddha-</p>

<p>成等正覺，持彼諸佛所有名號，觀彼諸佛所證法門，知彼諸佛具足莊嚴，信彼諸佛所轉法輪，思彼諸佛智光照曜，念彼諸佛平等三昧，解彼諸佛自性清淨，修彼諸佛無分別法，契彼諸佛甚深法印，作彼諸佛不思議業。</p>	<p>netra-param-parā-balaṃ saṃ-dhārayan, taṃ buddhāntaryānu-saṃ-dhim anu-gacchan, taṃ buddha-nāma-śrotrānu-gamam anu-smaran, taṃ buddhadharma-deśanā-nayam anu-lomayan, taṃ buddhadharma-sam-ud-ā-gama-vyūham ava-taran, tad-buddhābhi-saṃ-bodhi-vi-narditam adhimucyamāṇaḥ, tad-a-cintyaṃ tathāgata-karmābhimukhī-kurvan,</p>
<p>漸次前行，至於彼山，處處求覓此大菩薩。</p>	<p>anu-pūrveṇa yena <u>potalakah parvatas</u> tenōpa-saṃkramya, <u>potalakam parvatam</u> abhi-ruhya, <u>avalokitêśvaram bodhisattvam</u> pari-mārgan, parigaveṣamāṇo, 'drākṣīd.</p>
<p>見其西面巖谷之中，泉流縈映，樹林蓊鬱，香草柔軟，右旋布地，種種名華周遍嚴飾。</p>	<p><u>avalokitêśvaram bodhisattvam</u> paścima-dik-parvatōt-saṅge utsa-saraḥ-pra-sravaṇōpa-śobhite nīla-taruṇakuṇḍalaka-jāta-mṛdu-śād-vala-tale mahā-vana-vi-vare vajra-ratna-śilāyām</p>
<p>觀自在菩薩於清淨金剛寶葉石上，結跏趺坐；無量菩薩皆坐寶石，恭敬圍繞；而為宣說智慧光明大慈悲法，令其攝受一切眾生。</p>	<p>pary-aṅkaṃ baddhvā, upa-viṣṭaṃ nānā-ratna-śilā-talanī-ṣaṅṅā-pari-māṇa-bodhisattva-gaṇa-pari-vṛtaṃ dharmam deśayamāṇam, sarva-jagat-saṃ-graha-viṣayaṃ mahā-maitrī-mahā-karūṇā-mukhōdyotaṃ nāma dharmaparyāyaṃ saṃ-pra-kāśayantam /</p>
<p>善財見已，歡喜踊躍，於善知識，愛樂尊重，合掌恭敬，目視不瞬，作如是念：「善知識者·即是如來，善知識者·一切法雲，善知識者·諸功德藏，善知識者·難可值遇，善知識者·十力寶因，善知識者·無盡智炬，善知識者·福德根芽，善知識者·一切智門，善知識者·智海導師，善知識者·集一切智助道之具。」</p>	<p>drṣtvā ca punas tuṣṭa ud-agra ātta-manāḥ pra-muditaḥ prīti-saumanasya-jātaḥ pra-harṣita-vi-kasitā-nimiṣanayanaḥ kṛtāñjali-putaḥ kalyāṇa-mitra-prasāda-vegānu-gatā-vi-kṣipta-cetāḥ kalyāṇa-mitreṣu sa-kalabuddha-darśana-saṃjñī kalyāṇa-mitra-pra-bhava-sarva-dharma-megha-saṃ-pratīcchana-saṃjñī kalyāṇa-mitrādhīna-sarva-guṇa-prati-patti-saṃjñī kalyāṇa-mitra-sam-ava-dhāna-dur-labha-saṃjñī kalyāṇa-mitrōd-bhava-daśa-bala-jñāna-ratna-pratīlābha-saṃjñī kalyāṇa-mitra-sam-ud-bhavā-kṣaya-jñānāloka-saṃjñī kalyāṇa-mitrāśraya-saṃ-vardhita-puṇya-pra-vāla-saṃjñī kalyāṇa-mitra-saṃ-pra-kāśita-sarva-jñatā-dvāra-saṃjñī kalyāṇa-mitrōd-deśitamahā-jñāna-sāgarāva-tāra-saṃjñī kalyāṇa-mitra-saṃ-janita-sarva-jñatā-saṃ-bhāra-sam-ud-aya-saṃjñī</p>

<p>作是念已，即便往詣大菩薩所。</p>	<p>yena <u>avalokitêśvaro bodhisattvas</u> tenâbhi-jagāma //</p>
<p>[733a22] 爾時，觀自在菩薩遙見善財，告言：</p>	<p>atha khalu, <u>avalokitêśvaro bodhisattvah</u> <u>su-dhanam</u> <u>śresthi-dārakam</u> dūrata eva ā-gacchantam ava-lokya, ā-mantrayāmāsa -</p>
<p>「善哉，善來。童子！汝發大乘意，普攝眾生；起正直心，專求佛法；大悲深重，救護一切；住不思議最勝之行；普能拯拔生死輪迴；超過世間·無有等比；普賢妙行·相續現前；大願深心·圓滿清淨；勤求佛法·悉能領受；積集善根·恒無厭足；順善知識，不違其教；從文殊師利功德智慧大海所生；其心成熟，得佛威力；已獲廣大三昧光明；專意希求甚深妙法；常見諸佛，生大歡喜；智慧清淨，猶如虛空；既自明了，復為他說；安住如來智慧光明；受持修行一切佛法；福智寶藏·自然而至；一切智道·速得現前；普觀眾生，心無懈倦；大悲堅固，猶若金剛。」</p>	<p>ehi / sv-ā-gataṃ te an-upamôdārâcintya-mahā-yāna-saṃ-pra-sthitā jāta-mūla-kavi-vidha-duḥkhôpa-drutâ-prati-śaraṇa-sarva-jagat-pari-trāṇâśayā sarva-lokâti-krântân-upamâ-pra-meyā sarva-buddha-dharmâdhy-akṣatâbhi-lâsin mahā-karuṇā-vegâ-viṣṭa sarva-jagat-pari-trāṇa-mate <u>samanta-bhadra</u>-darśana-caryâbhi-mukha mahā-pra-ṇi-dhāna-maṇḍala-pari-śodhana-citta sarva-buddha-dharma-megha-saṃ-dhāraṇâbhi-laṣita-kuśala-mūlôpa-cayâ-trṣṭâśaya-kalyāṇa-mitrânu-śāsanī-samyak-pra-vṛtta-<u>mañju-śrī</u>-jñāna-sāgara-saṃ-bhūta guṇa-kamalākara buddhâdhi-ṣṭhāna-prati-lābhâbhi-mukhaḥ samâdhy-âloka-vega-prati-labdha sarva-buddha-dharma-megha-saṃ-dhāraṇâbhi-laṣita-citta buddha-darśana-prīti-prasāda-vega-pra-harṣita-mānasa a-cintyâ-pra-māṇa-su-carita-vegâbhi-ṣyandita-cetaḥ guṇa-prati-patti-vega-vi-śuddha-puṇya-jñāna-kośa svayam-abhi-jñā-mukha-sarva-jñā-jñāna-mātra-vega-para-saṃ-darśâbhi-prāya mahā-karuṇā-vega-vi-panna-mūla-tathāgata-jñānâloka-vega saṃ-dhāraṇa-mate //</p>
<p>[733b06] 爾時，善財童子詣菩薩所，禮菩薩足，遶無數匝，合掌而住，白言：</p>	<p>[Gv 159] atha khalu, <u>su-dhanah</u> <u>śresthi-dārako</u> yena <u>avalokitêśvaro bodhisattvas</u> tenôpa-saṃ-kramya, <u>avalokitêśvara-bodhisattvasya</u> pādaū śirasâbhi-vandya, <u>avalokitêśvaram bodhisattvam</u> an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya, purataḥ prâñjaliḥ sthitvā, evam āha -</p>
<p>「聖者！我已先發阿耨多羅三藐三菩提心，而未知：菩薩云何學菩薩行？云何修菩薩道？」</p>	<p>[Gv 160] mayā, ārya, an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pāditam / na ca jānāmi: katham bodhisattvena bodhisattva-caryāyāṃ śikṣitavyam? katham prati-pattavyam? /</p>

我聞·聖者善能教誨。	śrutam ca me āryo bodhisattvānām ava-vādānu-śāsanīm dadāṭīti/
願為我說。」	tad vadatu me āryaḥ - katham bodhisattvena bodhisattva-caryāyām śikṣitavyam? katham pratipattavyam? //
[733b10] 爾時，觀自在菩薩摩訶薩，放閻浮檀金·妙色光明，起無量色·寶焰網雲，及龍自在妙莊嚴雲，以照善財；即舒右手，摩善財頂，告善財言：	atha khalu, <u>avalokitēśvaro bodhisattvo</u> jāmbū-nada-suvarṇa-varṇam vi-citrā-pra-meya-pra-bhā-jāla-vāha-vyūha-megha-pra-muñcanam dakṣiṇam bāhuṃ prasārya, lakṣaṇānu-vyañjana-vi-sṛta-vi-vidha-vi-malā-mita-kāya-citta-pra-hlāda-saṃ-janana-raśmi-pra-tāna-saṃ-kusumitam paṇim <u>su-dhanasya śresthi-dārakasya</u> mūrdhni prati-ṣṭhāpya, evam āha -
「善哉，善哉。善男子！汝已能發阿耨多羅三藐三菩提心。	sādhu sādhu. kula-putra, yena te an-ut-tarāyām samyak-saṃ-bodhau cittam ut-pāditam /
善男子！我已成就菩薩大悲速疾行解脫門。	ahaṃ, kula-putra, mahā-karuṇā-mukhā-vi-lambaṃ nāma bodhisattva-caryā-mukhaṃ pra-jānāmi /
善男子！我以此菩薩大悲行門，平等教化一切眾生，攝受、調伏，相續不斷。	etac ca kula-putra mahā-karuṇā-mukhā-vi-lambaṃ bodhisattva-caryā-mukhaṃ sarva-jagad-a-saṃ-bhinna-sattva-pari-pāka-vi-nayana-pra-vṛttam samanta-mukha-srota-vi-jñapti-sattva-saṃ-graha-vinaya-pary-upa-sthānam /
善男子！我恒住此大悲行門，常在一切諸如來所，普現一切諸眾生前，隨所應化，而為利益：	so 'haṃ kula-putra mahā-karuṇā-mukhā-vi-lamba-bodhisattva-caryā-mukhe prati-ṣṭhitaḥ sarva-tathāgatānām ca pāda-mulān na vi-calāmi, sarva-sattva-kāryeṣu ca abhi-mukhas tiṣṭhāmi /
或以布施，攝取眾生；	dānenāpi sattvān saṃ-grhṇāmi /
或以愛語，攝取眾生；或以利行，攝取眾生；或以同事，攝取眾生；	priya-vāditayā artha-kriyayā samānārthatayāpi sattvān saṃ-grhṇāmi /
或現種種微妙色身，攝取眾生；	rūpa-kāya-vi-darśanenāpi sattvān pari-pācayāmi /
或現種種不思議色·淨·光明網，攝取眾生；	a-cintya-varṇa-saṃ-sthāna-rūpa-darśana-vi-śuddhyā raśmi-jālôt-sargeṇāpi sattvān pra-hlādyā pari-pācayāmi /
或以音聲·善巧言辭；	yathāśaya-ghoṣôd-āhārenāpi
或以威儀·勝妙方便；	yathābhi-matēryā-patha-saṃ-darśanenāpi
或為說法；	vi-vidhādhi-mukti-sa-bhāga-dharma-deśanayāpi

或現神變，令其開悟，而得成熟；	nānā-rūpa-vi-kurvitenâpi kuśala-dharmôpa-caya-pravṛtta-sattva-citta-saṃ-codanayâpi
或為化現種種色相、種種族姓、種種生處，同類之形，與其共居，而成熟之。	āśayânu-rūpa-vi-citrâ-pari-māṇa-nir-māṇa-saṃ-darśanenâpi nānā-jāty-upa-panna-sattva-sa-bhāgarūpa-saṃ-darśanenâpi ekâ-vāsa-ni-vāsenâpi sattvān saṃ-grhṇāmi pari-pācayāmi /
善男子！我修習此大悲行門，願·常救護一切眾生，令離諸怖。所謂：	tena mayā kula-putra idaṃ mahā-karuṇā-mukhā-vilambaṃ bodhisattva-caryā-mukhaṃ pariśodhayatā sarva-jagat-prati-śaraṇa-pra-ṇi-dhir utpāditāḥ, yad-uta
願·一切眾生·離險道怖，	sarva-sattva-pra-pāta-bhaya-vi-gamāya
離熱惱怖，	sarva-sattva-saṃ-trāsaka-bhaya-pra-śamanāya
離迷惑怖，	sarva-sattva-saṃ-moha-bhaya-vi-ni-vartanāya
離繫縛怖，	sarva-sattva-bandhana-bhaya-saṃ-uc-chedāya
離殺害怖，	sarva-sattva-jīvitôpa-rodhôpa-krama-bhaya-vy-ā-vartanāya
離王官怖，離貧窮怖，	sarva-sattvôpa-karaṇa-vai-kalya-bhayâpa-nayanāya
離不活怖，	sarva-sattva-jīvikā-bhaya-vy-upa-śamanāya /
離惡名怖，	sarva-sattvâ-śloka-bhaya-saṃ-ati-kramaṇāya
離於死怖，	sarva-sattva-sāṃ-sārika-bhayôpa-śamanāya
離諸病怖，離懈怠怖，離黑暗怖，	sarva-sattva-parśac-chāradya-bhaya-vi-gamāya sarva-sattva-marāṇa-bhaya-vy-ati-kramāya sarva-sattva-dur-gati-bhaya-vi-ni-vartanāya sarva-sattva-tamo'ndha-kāra-vi-śama-gaty-a-praty-ud-ā-vartyâva-bhāsa-karaṇāya
離遷移怖，	sarva-sattva-vi-śabhāga-saṃ-ava-dhāna-bhayāty-anta-vi-gamāya
離愛別怖，	sarva-sattva-priya-vi-pra-yoga-bhaya-ni-rodhāya
離怨會怖，	sarva-sattvâ-priya-saṃ-vāsa-bhayâpa-nayanāya
離逼迫身怖，	sarva-sattva-kāya-pari-pīḍā-bhaya-saṃ-yogāya
離逼迫心怖，	sarva-sattva-citta-pari-pīḍana-bhaya-nir-mokṣaṇāya
離憂悲愁歎怖，離所求不得怖，離大眾威德怖，離流轉惡趣怖。	sarva-sattva-duḥkha-daur-manasyôpāyāsa-saṃ-ati-kramāya sarva-jagat-prati-śaraṇa-pra-ṇi-dhy-abhi-nir-hāraḥ kṛtaḥ /
復作是願：願·諸眾生，若念於我，	anu-smṛti-mukhaṃ ca me sarva-loke 'dhi-ṣṭhitam sarva-sattva-bhaya-vy-upa-śamanāya /
若稱我名，	sva-nāma-cakraṃ me sarva-loke 'bhi-vi-jñaptam sarva-sattva-bhaya-vi-gamāya /

若見我身，皆得免離一切恐怖，滅除障難，正念現前。	sarva-jagad-an-antâ-kṛti-bheda-śamatho me kāye 'dhi-ṣṭhito yathā-kāla-jagat-prati-vi-jñaptaye /
善男子！我以如是種種方便，令諸眾生，離諸怖畏，住於正念；復教令發阿耨多羅三藐三菩提心，至不退轉。」	so 'haṃ kula-putra, anenôpāyena sattvān sarva-bhayebhyaḥ pari-mocya, an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādyā, a-vi-vartyān karomi buddha-dharma-prati-lābhāya /
	[Gv 160] etam ahaṃ kula-putra mahā-karuṇā-mukhā-vi-lambasya bodhisattva-caryā-mukhasya lābhī /
	[Gv 161] kiṃ mayā śakyam <u>samanta-bhadrānām bodhisattvānām</u> sarva-buddha-pra-ṇi-dhāna-maṇḍala-vi-śuddhānām <u>samanta-bhadra-bodhisattva-caryā-gatiṃ-gatānām</u> kuśala-dharmābhi-saṃskārā-vy-ava-cchinna-srotānām sarva-bodhisattva-samādhi-śrotra-sadā-samāhitānām sarva-kalpa-saṃ-vāsa-caryā-vi-vartya-srotānām sarva-tra adhva-nayānu-gata-srotānām sarva-loka-dhātv-ā-varta-pari-varta-srota-kuśalānām sarva-sattvā-kuśala-citta-vy-upa-śama-kara-srotānām sarva-sattva-kuśala-citta-saṃ-varadhana-srotānām sarva-sattva-saṃsāra-srota-vi-ni-varti-kara-srotānām caryāṃ jñātum guṇān vā vaktum //
[733c09] 爾時，觀自在菩薩摩訶薩，欲重明此解脫門義，為善財童子，而說偈言：	tatrêdam ucyate -
「善來·調伏身心者，稽首讚我而右旋；我常居此寶山中，住大慈悲·恒自在。」	kṛtvā pra-dakṣiṇu stavitva ca gauraveṇa pra-kānta dakṣiṇa-pathaṃ <u>su-dhanaḥ</u> su-dāntaḥ / so paśyate ratna-parvata-kandarasthaṃ <u>avalokitêsvaram</u> ṛṣiṃ karuṇā-vihārim // 1 //
我此所住金剛窟，莊嚴妙色眾摩尼，常以勇猛自在心，坐此寶石蓮華座。	vajrāmāye giri-tate maṇi-ratna-citre siṃhāsane paduma-garbhi ni-ṣaṅṅa dhīro /
天、龍、及以脩羅眾，緊那羅王、羅刹等，如是眷屬·恒圍遶；我為演說大悲門。	devāsurair bhuja-ga-kinnara-rākṣasaiś ca pari-vārito jina-sutair vadi teṣa dharmam // 2 //
汝能發起無等心，為見我故而來此，愛樂至求功德海，禮我雙足功德身。	dṛṣṭvôpa-jāta a-tulā <u>su-dhanasya</u> prīti upa-gamya, vandati kramau guṇa-sāgarasya /
欲於我法·學修行，願得普賢真妙行；我是勇猛觀自在，起深清淨大慈悲。	ovāca dehi mama ārya kṛpām janitvā śikṣāṃ tu ahu labhe ima <u>bhadra-caryām</u> // 3 //

普放雲網妙光明，廣博如空·極清淨；我垂無垢備圓臂，百福妙相·具莊嚴。	bāhuṃ pra-ṇamya, vi-malaṃ śata-puṇya-citraṃ prabha-megha-jāla vi-pulaṃ śubha muñcamāṇaḥ /
摩汝深信善財頂，為汝演說菩提法。	mūrdhni sthihitva <u>su-dhanasya</u> vi-śuddha-sattvo <u>avalokitêśvaru</u> vidū vacanaṃ bhaṇāti // 4 //
佛子！應知·我所得，一相一味解脫門，名為諸佛大悲雲，祕密智慧莊嚴藏。	ekaṃ vi-mokṣa-mukha jānami buddha-putra sarva-jināna karuṇā-ghana-jñāna-garbham /
我為精勤·常救護，起諸弘誓·攝眾生，憐愍一切·如己身，常以普門·隨順轉。	saṃ-bhūta sarva-jaga- trāyaṇa-saṃ-grahāya sarva-tra vartati mamāpy atha ātma-prema // 5 //
我於無數眾苦厄，常能救護諸群生；心念禮敬·若稱名，一切應時·皆解脫。	trāyāmi sarva-janatāṃ vy-asanair an-ekaiḥ ye gādha-bandhana-gatāriṣu hasta-prāptāḥ /
[734a02] 或遭牢獄所禁繫，杻械囚執·遇怨家，若能至心稱我名，一切諸苦皆銷滅。	gātřeṣu viddha tatha cāraka -saṃ-ni-ruddhā mucyanti bandhana-gatā mama nāma śrutvā // 6 //
或犯刑名·將就戮，利劍毒箭·害其身，稱名應念·得加持，弓矢鋒刃·無傷害。	[Gv 162] ut-srṣtaḥ vadhya nṛpatīna kṛtāpa-rādhāḥ kṣiptā iṣu na ca kramanti śarīri teṣāṃ / chidyanti śastra pari-vartati tīkṣṇa dhārā ye nāmadheyu mama tatra anu-smaranti // 7 //
或有兩競·詣王官，諍訟一切諸財寶，彼能至誠稱念我，獲於勝理·具名聞。	rājāna madhya-gata ye ca vi-vāda-prāptā vijinanti sarva-ripavo 'tha śubhe labhante / vardhanti sarva yaśa mitra-kule dhanāni bhontī adharṣiya smaritvana mahya nāma // 8 //
或於內外諸親屬，及諸朋友	· 共為怨，若能至誠稱我名，一切怨家不能害。
或在深林險難處，怨賊猛獸·欲傷殘，若能至心稱我名，惡心自息·無能害。	coraṃ -bhayā ari-bhayā aṭavī-pra-veśāḥ simha-ṛddha-dvīpi-camarī-mṛga-vyāla-kīrṇāḥ / gacchanti nir-bhaya jinitvana sarva-śatrūn ye nāmadheyu mama ke-cid anu-smaranti // 9 //
或有怨家·懷忿毒，推落險峻大高山，若能至心稱我名，安處虛空·無損壞。	kṣiptā manā-giri-taṭītu pra-duṣṭa-cittair aṅgārakarṣu jvalitā api co vadhārtham / padmānkurā jala-nidhi jvalanā bhavanti ye nāmadheyu mama ke-cid anu-smaranti // 10 //
或有怨家·懷忿毒，推落深流及火坑，若能至心稱我名，一切水火無能害。	pra-kṣipta sāgara-jale na marenti tatra nadyāṃ na cōhyati na dahyati cāgni-madhye /

	sarve an-artha na bhavanty api cārtha-siddhiḥ nāmaṃ mamā anu-smaritva muhūrtakaṃ pi // 11 //
若有眾生·遭厄難，種種苦具·逼其身，若能至心稱我名，一切解脫無憂怖。	haḍi-daṇḍa-bandha-nigaḍās ca tathā ku-daṇḍā avamānanā tatha vi-mānana ṭhambhanās ca / ā-krośa-tāḍana-vi-bhartsana-tarjanās ca mama nāmadheyu smara-māṇa labhanti mokṣam // 12 //
或為他人所欺謗，常思過失·以相讎，若能至心稱我名，如是怨嫌自休息。	ye vairiṇo vi-vara-chidra-gaveṣiṇās ca nitya-praduṣṭa-mana ye ca a-varṇa-vādī / saha-darśanena tada maitra-manā bhavanti bheṣyanti varṇi śruta mahya smaritva nāma // 13 //
或遭鬼魅諸毒害，身心狂亂無所知，若能至心稱我名，彼皆銷滅無諸患。	[Gv 162] vetāla-mantratha kakhorda sadā pra-yuktā ghātārtha teṣa ripavaḥ stimitā bhavanti / [Gv 163] teṣa śarīri na kramanti viṣā aśeṣā ye nāmadheṣu mama ke-cid anu-smaranti // 14 //
或被毒龍諸鬼眾，一切恐怖奪其心，若能至誠稱我名，乃至夢中皆不見。	nāgēndrā-rākṣasa-gaṇair garuḍaiḥ piśācaiḥ kumbhāṇḍa-pūtana-vi-heḍaka-raudra-cittaiḥ / ojo-harair bhaya-karaiḥ supināntare 'pi śāmyanti sarvi mama nāma anu-smarivā // 15 //
若有諸根所殘缺，願得端嚴相好身，若能至誠稱我名，一切所願皆圓滿。	
若有願·於父母所，承順顏色·志無違，歡榮富樂·保安寧，珍寶伏藏·恒無盡。	mātā-pitā-su-hṛda-jñātikabāndhavehi nā-vi-pra-yoguna pi cā-priya-saṃ-pra-yogaḥ / na dhana-kṣayo nāpi upaiti daridra-bhāvaṃ nāmaṃ mamā anu-saritva muhūrtakaṃ pi // 16 //
內外宗族·常和合，一切怨隙·不來侵，若能至誠稱我名，一切所願皆圓滿。	
[734b01] 若人願·此命終後，不受三塗八難身，恒處人天善趣中，常行清淨菩提道。	na ca gacchati cyuta ito narakaṃ a-vīcim, na tiraś ca yoni, na ca preta, na cā-kṣaṇāni / deve manuṣya upa-padyati śuddha-sattvo yo nāmadheyu mama ke-cid anu-smaranti // 17 //
	na ca andha-kāṇa-badhirā na pi carci-gātrā na ca raudra khañjā atha cāṭaka prekṣaṇīyā / sarvēndriyair a-vi-kalā bahu-kalpa-kotyō bhontī narā mama smaritvana nāmadheyam // 18 //
有願·捨身·生淨土，普現一切諸佛前，普於十方佛剎中，常為清淨勝薩埵。	avalokitēti mama te su-gatiṃ vajranti yo puṣpa-muṣṭi mama okirate śarīre / dhūpāṃś ca dhūpayati yaś ca dadāti chatraṃ vistārikai puja karoti pra-sanna-citto mama buddha-kṣetri sa ca bheṣyati dakṣiṇīyaḥ // 19 //

<p>普見十方一切佛，及聞諸佛說法音，若能至誠稱我名，一切所願皆圓滿。</p>	<p>upa-padyate itu cyavitvana śuddha-sattvo buddhāna saṃ-mukha daśa-ddiśi loka-dhātau / buddhāṃś ca paśyati śṛṇoti ca teṣa dharmāṃ ye nāmadheyu mama ke-cid anu-smaranti // 20 //</p>
<p>或在危厄多憂怖，日夜六時·稱我名，我時·現·住彼人前，為作最勝歸依處。彼當·生我淨佛刹，與我同修菩薩行，由我大悲觀自在，令其一切皆成就。或清淨心·興供養，或獻寶蓋·或燒香，或以妙華·散我身，當·生我刹·為應供。</p>	<p>ete tathānya kṣayitum nimitum na śakyā yāvac cupāyi ahu sattva vinemi loka / eko vi-mokṣa mama bhāvitv buddha-putra nāhaṃ guṇān guṇa-dharāṇa vijāni sarvān // 21 // [Gv 164] aṣṭā-padā-kṛtu daśa-ddiśi loka-dhātau kalyāṇa-mitra sam-upāsita sūdhanena / na ca tṛptu dharmā śruṇamāṇu jinaurasānām kasmāna prīti bhavati śruṇamāna dharmam // 22 //</p>
<p>或生濁劫無慈愍，貪瞋惡業之所纏，種種眾苦極堅牢，百千繫縛恒無斷。彼為一切所逼迫，讚歎稱揚念我名，由我大悲觀自在，令諸惑業皆銷滅。或有眾生臨命終，死相現前諸惡色，見彼種種色相已，令心惶怖·無所依；若能至誠稱我名，彼諸惡相皆銷滅；由我大悲觀自在，令生天人善道中。此皆我昔所修行，願度無量群生眾，勇猛精勤·無退轉，令其所作皆成就。若有如應觀我身，令其應念·咸皆見，或有樂聞我說法，令聞妙法量無邊。一切世界諸群生，心行差別·無央數，我以種種方便力，令其聞見·皆調伏。我得大悲解脫門，諸佛證·我已修學，其餘無量功德海，非我智慧所能知。善財！汝於十方界，普事一切善知識，專意修行·無懈心，聽受佛法·無厭足。若能聞法無厭足，則能普見一切佛；云何·見佛志無厭，由·聽妙法無厭足。」 [734c04] 爾時，觀自在菩薩說此偈已，告善財言：「善男子！我唯得此·菩薩大悲速疾行解脫門。如·諸菩薩摩訶薩·已淨普賢一切願，已住普賢一切行，常行一切諸善法，常入一切諸三昧，常住一切無邊劫，常詣一切無邊刹，常觀一切諸如來，常聞一切三世法，常息一切眾生惡，常長一切眾生善，常絕眾生生死流，常入如來正法流；而我云何·能知、能說·彼功德行？」</p>	

[734c11] 爾時，善財童子，聞·觀自在菩薩摩訶薩·說此大悲清淨偈已，歡喜踊躍，充遍其身，生愛敬心，增信樂心，發清淨心，從坐而起，偏袒右肩，右膝著地，禮菩薩足，長跪、合掌，於菩薩前，瞻仰一心，以偈讚曰：

5 「天人大眾阿脩羅，及與一切諸菩薩，以妙言音共稱讚，大聖智慧深如海。能於一切眾生中，平等大悲同一味，一智同緣普救護，種種苦難皆銷滅。菩薩最勝神通力，反覆大地不為難，又能乾竭於大海，令大山王咸震動。聖者菩薩大名聞，號曰大悲觀自在；云何我以微劣智，於仁勝德能稱讚。我聞聖者諸功德，無斷無盡大悲門，因是發起清淨心，生我智慧辯才力。我今處於大眾會，以大勇猛而觀察，稱揚讚歎妙莊嚴，恭敬至誠無懈倦。

10 如大梵王居梵眾，映蔽一切諸梵天，菩薩吉祥妙色身，處於眾會無倫匹。

菩薩顧視同牛王，妙色融朗如金聚，具足廣大菩提願，普利一切諸天人。
 種種華鬘以嚴飾，頂上真金妙寶冠，光明淨妙過諸天，威德尊嚴超世主。
 圓光狀彼流虹遶，外相明如淨月輪，頂相豐起若須彌，端嚴正坐如初日。
 腰繫金條色微妙，現殊勝相放光明，伊尼鹿皮作下帟，能令見者生歡喜。
 5 妙身種種莊嚴相，眾寶所集如山王，腰垂上妙清淨衣，如雲普現無邊色。
 真珠三道為交絡，猶如世主妙嚴身，恒放淨光普照明，亦如朗日遊空界。
 身色淨妙若金山，又如瞻博迦華聚，以白瓔珞為嚴飾，如白龍王環遶身。
 世主手執妙蓮華，色如上妙真金聚，昆瑠璃寶以為莖，大慈威力令開發。
 10 出過天人之所有，普放光明猶日輪，顯現如在妙高山，香氣普熏於一切。
 於諸惡鬼部多等，黑蛇醉象及師子，癡火毒害蔽慈心，及餘種種諸危難，
 重苦繫縛所傷迫，一切恐怖無依怙；世主一味大悲心，平等救彼眾生類。
 妙寶葉石為勝座，無等蓮華之所持，百千妙福之所成，眾妙蓮華所圍遶。
 極妙身光清淨色，從真勝義而成就，諸天種種上妙供，咸共讚歎仁功德。
 於尊能發清淨意，速離一切憂怖心，眷屬快樂共歡娛，一切妙果皆圓滿。
 15 大海龍王住自宮，及餘居處諸龍眾，常懼妙翅大鳥王，搏撮傷殘受諸苦。
 或有眾生入大海，遇風鼓浪如雪山，若遭摩竭欲來吞，恐怖驚惶無所救。
 或遇醉象而奔逐，種種厄難之所纏，至心憶念大悲尊，如是一切無憂怖。
 大石山王有洞窟，其窟幽深極可畏，有犯王法鎖其身，種種繫縛投於彼。
 彼諸苦惱眾生等，至心憶念大悲尊，枷鎖解脫苦銷除，一切無憂安隱樂。
 20 仁以大悲清淨手，攝取憶念諸眾生，令於一切厄難中，獲得無憂安隱樂。
 我今讚歎人天主，最勝威德大仙王，三毒翳障盡銷除，福智無涯如大海。
 調伏眾生無懈倦，利樂平等無怨親，願於菩薩妙金山，一切勝福皆成就。
 普於十方諸世界，息滅眾生邪見心，速獲如來無上身，普願眾生咸證得。」

[735b19] 爾時，有一菩薩，名正性無異行，從於東方虛空中來，至此世界·輪圍山頂，	[Gv 164] tena khalu punaḥ samayena, <u>an-anya-gāmī nāma bodhisattvah</u> , pūrvasyāṃ diśi, gagana-talenāgatya, sahāyā loka-dhātoś cakra-vāla-śikhare praty-aṣṭhāt /
以足按地。	samantara-prati-ṣṭhāpitau ca <u>an-anya-gāminā bodhisattvena</u> sahāyā loka-dhātoś cakra-vāla-śikhare pādau.
時，此世界，六種震動，變成無數雜寶莊嚴。	tat-kṣaṇād, iyaṃ sahā-loka-dhātuḥ ṣaḍ-vi-kāraṃ prā-kampata, an-eka-ratna-mayī ca saṃ-sthitābhūt /
復於其身，放大光明，映蔽一切釋、梵、護世、天龍八部、日、月、星、電所有光明，皆如聚墨；	tathā-rūpā ca <u>an-anya-gāminā bodhisattvena</u> kāyāt pra-bhā pra-muktā, yayā pra-bhayā sarva-candra-sūrya-prabhā pary-ā-dattāḥ, sarva-deva-nāga-yakṣa-gandharvāsura-garuḍa-kinnara-mahōraga-śakra-

	brahma-loka-pālānām agni-maṇi-jyotiṣām ca prabhā jihmī-kṛtāḥ,
其光，普照地獄、餓鬼、畜生、閻羅王界，及餘一切苦惱眾生，罪垢銷除、身心清淨。	sarva-mahā-narakāś cāva-bhāsitāḥ, sarva-tiryag-yoni-yama-loka-gati-gahanam cāva-bhāsitam, sarvāpāya-duḥkhāni ca tad-an-antaram pra-śāntāni / sarva-sattvānām ca kleśā na bādhante / vi-vidhaśoka-śalya-duḥkhāni ca pra-srabdhāni /
又，於一切諸佛剎土，普興一切諸供養雲，	sarvaṃ cēdam buddha-kṣetram sarva-ratna-meghair abhi-pra-varṣan,
普雨一切華香、瓔珞、衣服、幢蓋，如是所有諸莊嚴具，供養於佛。	sarva-puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-vyūha-sarva-pūjā-meghair abhi-pra-varṣan, bhagavantam upa-saṃkrāntaḥ /
復以神力，隨諸眾生心之所樂，普於一切諸宮殿中，而現其身，令其見者，皆悉歡喜。	sa cāsyāśrayaḥ sarva-sattva-bhavana-prati-bhāsa-prāpto yathāśaya-sattva-saṃ-toṣaṇābhi-mukhaḥ /
然後，來詣觀自在菩薩摩訶薩所。	tasmimś ca <u>potalake parvate 'valokiteśvarasya bodhisattvasyāntikam</u> upa-saṃkrāntaḥ saṃ-dṛśyate sma //
[735c01] 時，觀自在菩薩告善財言：	atha khalu, <u>avalokitēśvaro bodhisattvaḥ su-dhanam śreṣṭhi-dāraḥ</u> etad avocat -
「善男子！汝見正性無異行菩薩來此大會道場中不？」	paśyasi tvam kula-putra <u>an-anya-gāminam bodhisattvam</u> iha parṣan-maṇḍale saṃ-prāptam?
善財答言：「唯然！已見。」	āha - paśyāmi ārya /
告言：「善男子！汝可往、問菩薩：云何學菩薩行？修菩薩道？」	āha - etam kula-putra <u>an-anya-gāminam bodhisattvam</u> upa-saṃ-kramya pari-prccha - katham bodhisattvena bodhisattva-caryāyām śikṣitavyam? katham prati-pattavyam? //
爾時，善財童子於觀自在菩薩所，得甚深智，入大悲門，以甚深心，隨順觀察，心無疲厭；一心頂禮觀自在菩薩足，遶無數匝，敬承其教，辭退而行。	atha khalu, <u>su-dhanam śreṣṭhi-dārako 'valokiteśvarasya bodhisattvasya</u> pādaśīrasābhi-vandya, <u>avalokitēśvaram bodhisattvam</u> an-eka-śata-sahasra-kṛtvaḥ pra-dakṣiṇī-kṛtya, punaḥ punar ava-lokya, <u>avalokitēśvarasya bodhisattvasyāntikāt</u> pra-krāntaḥ // 28 //